



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you the Prophet, <i>ettaq'e (let-reverentially guard [you<sup>s</sup>] not to displease)</i> Allah and let-not [you <sup>s</sup> ] obey the disbelievers and the hypocrites; verily Allah [was] Omniscient <i>Hakeeman</i> <sup>3546</sup> ( <i>infinitebekmah</i> ) <sup>3547</sup> Possessor).	يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾
2. And <i>ettabe'a (let-closely-follow [you<sup>s</sup>])</i> what ( <i>is being/ to be</i> ) revealed <sup>3548</sup> to you <sup>g</sup> from your <sup>t</sup> Lord; verily Allah [was] by what you <sup>z</sup> work ( <i>is</i> ) Proficient.	وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾
3. And let-trust [you <sup>s</sup> ] on Allah and sufficed by Allah Custodian.	وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾
4. Not made Allah for a man of twain hearts in his chest; and not made [He] your <sup>n</sup> wives, whom <sup>v</sup> <i>todhaberoona</i> <sup>3549</sup> ( <i>you<sup>z</sup> say to them: you<sup>y</sup> are on me like my mother's back</i> ) of them <sup>y</sup> your <sup>n</sup> mothers; and not made [He] your <sup>n</sup> <i>ad'eya</i> <sup>3550</sup> ( <i>adopted-sons</i> ) your <sup>n</sup> sons; <i>tha'lekum (be-afar-collective-you/ that) (is) your<sup>n</sup> say by your<sup>n</sup> mouths</i> ; and Allah says the right; and He aright-guides the path.	مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۖ وَمَا جَعَلَ أَزْوَاجَكُمْ الَّتِي تَظْهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۚ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾
5. Let-you <sup>z</sup> call <sup>3551</sup> them for their fathers'; it <sup>3552</sup> ( <i>is</i> ) <i>aqsatto (more just) enda (by Rule of) Allah</i> ; then <i>en(if) not</i> knew you <sup>z</sup> their fathers, then ( <i>they are</i> ) your <sup>n</sup> brothers in the religion and agnates/allies <sup>3553</sup> ; and not on you <sup>b</sup>	أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ

<sup>3546</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “احكيم”

<sup>3547</sup> See the *Lexicon* attached to this *Translation* for “bekmah”

<sup>3548</sup> The word “يُوحَىٰ” in “يُوحَىٰ” denotes at least six diverse meanings, all for communicating: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And “الوحي” is *fire or king*! See *اللسان*!

<sup>3549</sup> The word “*todhaberoona*”=“تَظَاهَرُونَ” has several meanings! However, in *this* context it is associated with “الظهار” which was the *pre-Islamic* Arab way of *divorcing* their wives, by a person saying to his wife: “*you are on me like my mother's back*!” That is because the “back” is considered as the place of “*riding*!” When a man is having *sexual relation with his wife*, it is as if he is “*riding over her*!” Thus, the “back” is a lofty *metonymy (indirect declaration of intent)* with respect to “*having sexual intercourse*!” Hence, once a person expresses “الظهار” to his wife, then that means it is a *full divorce*! When *Islam was established* “الظهار” was *prohibited*! See *اللسان*!

<sup>3550</sup> The word “أَدْعِيَاكُمْ” is the plural for “الدعي” which is the person who is *paternally related to a particular family* by *sheer claim* while in fact he is *not* so with respect to that family!

<sup>3551</sup> The word “دَعَا” in “أَدْعُوهُمْ” has many meanings, among them: *ناداه و صاح به=دعا صاحبه*, i.e. *called cried (loudened) by him*! See *الهادي*!

<sup>3552</sup> The pronoun “هو” here refers to the “*qest*” = “*absolute justice*!” And the “*qest*” in Arabic is *masculine singular noun*! So “هو” in English however “*it*” is probably the best and closest approximation!

<sup>3553</sup> The word “مَوَالِيكُمْ” is the plural of “مولى” which in turn has at least *seven* different meanings: (1) one's kin, (2) one's succorers, i.e. your allies, (3) one's guardian, (4) one becomes a Muslim “*over your hand*,” i.e. *through you*, (5) the emancipator of a slave, (6) the emancipated person, and (7) the *infinitive noun* of “guardian,” i.e. *infinite guardianship*! See *اللسان*!

a <i>jonahon</i> <sup>3554</sup> ( <i>sin</i> ) in what erred you <sup>c</sup> by it <sup>x</sup> [and] but what intended your <sup>n</sup> hearts; and [was] Allah <i>Ghafooran</i> ( <i>iterative Forgiven</i> ) <i>Rabeeman</i> ( <i>iterative mercy Giver</i> ).	وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١﴾
6. The Prophet ( <i>is</i> ) <i>awla</i> ( <i>a fortiori-closer/worthier</i> ) by the believers of their own selves <sup>w</sup> and his wives ( <i>are</i> ) their mothers; and the <i>arba'me</i> <sup>3555</sup> ( <i>maternal/paternal kins</i> ) possessors, some ( <i>are</i> ) <i>awla</i> by some in Allah's Book, of the believers and the emigrants; except that you <sup>z</sup> do to your <sup>n</sup> <i>aw'leya</i> <sup>3556</sup> ( <i>guardians/allies</i> ) a <i>ma'aroofan</i> ( <i>popularly acceptable and not Sharey'ah disapproved maxim</i> ); [was] <i>tha'leka</i> ( <i>he-that-afar-it/that</i> ) ( <i>is</i> ) in the book indited/inscribed.	النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولَئِ الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٢﴾
7. And <i>edh</i> ( <i>when/since</i> ) We took from the prophets their <i>meethaqa</i> <sup>3557</sup> ( <i>ratified-covenant</i> ) <sup>x</sup> and from Nooben ( <i>Noah</i> ) and Ebraheema ( <i>Abraham</i> ) and Mosa ( <i>Moses</i> ) and Isa ( <i>Jesus</i> ) Mariama's ( <i>Mary's</i> ) son and We took from them <i>meethaqa</i> <sup>x</sup> ( <i>ratified-covenant</i> ) <sup>x</sup> <i>gha'leedhan</i> ( <i>tough/-solemnly-binding</i> ).	وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَ مِنْ نوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٣﴾
8. To ask [He] the <i>ssa'deqeena</i> ( <i>always-truth-enforcers</i> ) a'n ( <i>regarding</i> ) their truth; and [He] prepared for the disbelievers a torment painful.	لَيَسْأَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٤﴾
9. O you who <sup>r</sup> believed they <sup>z</sup> let-remember you <sup>z</sup> Allah's boon <sup>w3558</sup> on you <sup>z</sup> <i>edh</i> ( <i>when/since</i> ) came <sup>w</sup> ( <i>to</i> ) you <sup>c</sup> soldiers, then We sent on them a wind <sup>w</sup> and soldiers not saw them you <sup>z</sup> ; and [was] Allah by what you <sup>z</sup> work <i>Basseeran</i> ( <i>keen: Seer/comprehensive Knower of the facts and their ultimate consequences</i> ).	يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٥﴾
10. <i>Edb</i> ( <i>when/since</i> ) they <sup>z</sup> came( <i>to</i> ) you <sup>b</sup> from above you <sup>b</sup> and from below[of]you <sup>b</sup> and <i>edh</i> swerved the <i>abssa'ro</i> ( <i>insights/discernments</i> ) and reached the hearts the throats and presume you <sup>z</sup> by Allah the presumptions.	إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿٦﴾
11. Far-there <sup>3559</sup> , ( <i>had been</i> ) tried the believers and ( <i>had been</i> ) quaked a severe quake.	هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا ﴿٧﴾
12. And <i>edh</i> ( <i>when/while</i> ) say the hypocrites and who <sup>r</sup> in	وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ

<sup>3554</sup> See the *Lexicon* attached to this *Translation* for the meaning of the word “جَنَاحٌ” figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no “جَنَاحٌ”= no sin!

<sup>3555</sup> The word “أَرْحَامُ” rooted in “رَحِمٌ” from “الرَّحْمَةُ” which is “*forgiveness, sympathy, and mercy*” and rooted in *all* that is the “رَحِمٌ” = “*womb*!” Thus, one's relatives from the mother's side are “أَرْحَامُ” as they related through the same *womb*! See البصائر! However, stated in “اللسان” the “*relatives*” from the father's side “أَقْرَابُ” are also “أَرْحَامُ” I believe because *all* are rooted in “الرَّحْمَةُ,” hence all *maternal/paternal kins* are “أَرْحَامُ”!

<sup>3556</sup> The word “أَوْلِيَاءُ” could also mean: friends, protectors!

<sup>3557</sup> The words: “مِيثَاقٌ”=“*ratified covenant*” and “عَهْدٌ”=covenant.

<sup>3558</sup> See the *Lexicon* attached to this *Translation* for the word “نِعْمَةٌ” the next best approximation in English for “نِعْمَةٌ” is “*boon*!” in fact there is no English equivalent *per se* for “نِعْمَةٌ” as “نِعْمَةٌ” means: (1) a *gender noun* denoting the *few* and the *multitudes* of its various meanings, (2) *salvation*; (3) *good condition all around*; and (4) the *aright-guidance to Islam*!

<sup>3559</sup> In Arabic the *demonstrative noun*: “هناك” “هنا” and “هناك” are used *respectively* for “*here*” (*near*), “*there*” (*middle*) and “*far there* (for the *furthest*)!” For the “بَعِيدٌ”= “*far*,” i.e. neither the *immediate* and nor the *middle* but the *far*! In English there are only *two* aspects of demonstrative nouns: *here* and *there*!

their hearts (is) an illness <sup>3560</sup> : not promised us Allah and His Messenger except beguilement.	فِي قُلُوبِهِمْ مَرَضٌ، مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿٣٥﴾
13. And <i>edh</i> (when/ since) said-she <sup>y</sup> <i>ta'efa'ton</i> <sup>w</sup> (a: group/ faction- / party) <sup>w</sup> of them: O, <i>Yathrib's</i> folks <sup>w</sup> , not a stead for you <sup>b</sup> so let-return you <sup>z</sup> ; and <i>yasta'atheno</i> (seeks permission) (of) the Prophet a team of them, saying verily our houses <sup>w</sup> (are) <i>aw'ra'ton</i> <sup>w3561</sup> (exposé <sup>w</sup> / vulnerable <sup>w</sup> / having crevices); and not it <sup>w</sup> (were) <i>aw'ra'ten</i> <sup>w</sup> (= <i>aw'ra'ton</i> <sup>w</sup> ); en (not) want they <sup>z</sup> except fleetingly.	وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَأْهْلُ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ يُرِيدُونَ إِلَّا فِرَارًا ﴿٣٦﴾
14. And had [ <i>it</i> <sup>w</sup> ] (been) entered-she <sup>y</sup> on them from its <sup>w</sup> flanks <sup>w3562</sup> afterwards they <sup>z</sup> (had been) asked the <i>jetnata</i> <sup>w3563</sup> (essay/ test) surely <i>atawba</i> (they <sup>z</sup> would have made it come-to-pass it <sup>w</sup> ); and not assuredly waited by it <sup>w</sup> except a: few/ little.	وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا لَافْتِنَةً لَّاتَوَّاهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا ﴿٣٧﴾
15. And <i>laqad</i> (verily, already and affirmatively) were they <sup>z</sup> covenanted Allah of before, not you <sup>w</sup> <i>vallona</i> (divert they <sup>z</sup> ) the <i>adba'ra</i> (rears); and [was] Allah's covenant <i>masoolan</i> (its undertakers are to be questioned about it).	وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤَلُّونَ الْأَدْبَرَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿٣٨﴾
16. Let-say [you <sup>s</sup> ]: never benefits you <sup>b</sup> the fleeing, en (if) you <sup>c</sup> flee from the death or the killing; and thus not <i>tomatta'ao</i> (relish the transitorily worldly delights you <sup>z</sup> ) except a little.	قُلْ لَّنْ يَنْفَعَكُمُ الْفِرَارُ إِن فَرَرْتُمْ مِّنَ الْمَوْتِ أَوْ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا ﴿٣٩﴾
17. Let-say [you <sup>s</sup> ]: who <sup>a</sup> <i>tha</i> <sup>3564</sup> (near he-one/ that) who <sup>x</sup> [he] safeguards you <sup>b</sup> from Allah, en (if) [He] wanted by you <sup>b</sup> an ill or [He] wanted by you <sup>b</sup> a mercy <sup>w</sup> ; and not find they <sup>z</sup> for them of lesser than/without Allah a <i>wa'leyan</i> (guardian/ ally) and nor <i>na'sseran</i> (iterative succorer).	قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا تَحِجُّونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٤٠﴾
18. <i>Qad</i> <sup>3565</sup> (iteratively and affirmatively) knows Allah the retarders of you <sup>b</sup> and the sayers for their brothers: <i>halomma</i> (come-hither) to us; and not <i>ya'atona</i> <sup>x</sup> (they <sup>z</sup> come forward to participate) <sup>x</sup> (in) the <i>ba'sa</i> (warfare) except a few.	قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ النَّاسَ إِلَّا قَلِيلًا ﴿٤١﴾
19. <i>Ashebbatan</i> <sup>w3566</sup> ([they] are stinters to do what is dutiful) <sup>w</sup> on you <sup>b</sup> ; then if came the fear <sup>3567</sup> , you <sup>g</sup> saw them	أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ

<sup>3560</sup> The word "illness" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

<sup>3560</sup> The word *Aw'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure! See التاج!

<sup>3562</sup> That is the "sides" of their city!

<sup>3563</sup> The "test" here could mean: (1) disbelief, renouncing their Islam and fighting the Muslims, or (2) fight for tribalism! See القرطبي!

<sup>3564</sup> The particle "ذا" has many meanings, of relevance here is "اسم الإشارة" = the demonstrative pronoun for near, singular, masculine, animate or inanimate! It is subject to be affixed to other letters which really designate exactly its implication! For example when "هـ" is prefixed to it, it becomes "هذا" = "this!"

<sup>3565</sup> The particle "*Qad*" preceding a future tense means "للتوكيد والتكثير" = "iteratively and affirmatively!" See المعنى!

<sup>3566</sup> The word "*Ashebbatan*" = "أشحة" from "الشح" which is different from "البخل" as the "شح" is being frugal, stingy, very sparing to do what is dutiful to be given/ done in any situation! Whereas "البخل" is behaving frugally in giving monetary aid!

<sup>3567</sup> Some Arabic linguists said that: "الخوف" = "القتل" as in the intense fight! See تاج العروس and اللسان!



looking to you<sup>s</sup> their eyes<sup>w</sup> rolling like whom<sup>p</sup> [he] (*is being*) overlaid<sup>3568</sup> on him from death; then if went the fear they<sup>z</sup> scathe you<sup>b</sup> by sharp tongues<sup>w</sup>; *asbehhatan<sup>w</sup>* on the *khayre* (*desirables/goodness/possession*); those they<sup>z</sup> believed not; so thwarted Allah their works; and *tha'leka* (*he-that-afar-it/that*) [was] on Allah easy.

أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ  
الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ  
سَلَقُواكُمْ بِالْسِّنَةِ جِدَادٍ أَشْحَةً  
عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا  
فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ  
عَلَى اللَّهِ يَسِيرًا ﴿٣٥﴾

20. Reckon they<sup>z</sup> the parties not gone; and *en* (*if*) the parties *ya'atee* (*come back/return*), long they<sup>z</sup> if that only they (*were*) desert-wanderers/desert-dwellers<sup>3569</sup> in the *Aarab* (*Bedouins*), inquiring a'n (*regarding*) your<sup>n</sup> *anba'e*<sup>3570</sup> (*significant-and-availing-news*); and had they<sup>z</sup> been in you<sup>b</sup> not fought they<sup>z</sup> except a few/a little<sup>3571</sup>.

تَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا  
وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ  
بَادُونَ فِي الْأَعْرَابِ يَسْتَلوْنَ  
عَنْ أَنْبَاءِكُمْ وَلَوْ كَانُوا فِيكُمْ  
مَا قَتَلُوا إِلَّا قَلِيلًا ﴿٣٦﴾

21. *Laqad* (*verily, already and affirmatively*) [was] for you<sup>b</sup> in Allah's Messenger a pattern<sup>w</sup><sup>3572</sup> *hasanaton<sup>w</sup>* (*good-deed*)<sup>w</sup> for whomever [he] [was] hoping/fearing<sup>3573</sup> Allah and The Day The Last; and [he] remembered Allah multitudinously.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ  
أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ  
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٣٧﴾

22. And *lamma* (*when/in as much*) saw the believers the parties, they<sup>z</sup> said: this (*is*) what promised us Allah and His Messenger; and *ssadaqa* (*always enforced the truth*) Allah and His Messenger; and not augmented them except a belief and a submission.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ  
قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ  
وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ  
إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٣٨﴾

23. Of the believers (*are*) men *ssa'daqa*<sup>3574</sup> (*they<sup>z</sup> always enforced the truth*) what covenanted they<sup>z</sup> Allah on it<sup>x</sup>; so of them who<sup>p</sup> [he] consummated his *nabba*<sup>3575</sup> (*life-term*) and of them who<sup>p</sup> [he] waits; and not they<sup>z</sup> substituted surely a substitution<sup>3576</sup>.

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا  
عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ  
قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا  
بَدَّلُوا تَبْدِيلًا ﴿٣٩﴾

24. To requite Allah the *ssa'dequeena* (*always-truth-enforcers*) by their truth; and [to] torments [He] the hypocrites, *en* (*if*) [He] wills or relents [He] on them; verily Allah [was] *Ghafooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*).

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ  
بِصَدَقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ  
إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ  
كَانَ غَفُورًا رَّحِيمًا ﴿٤٠﴾

25. And *radda* (*forthwith-returned*) Allah whom<sup>r</sup> disbelieved they<sup>z</sup> by their exasperation, they<sup>z</sup> attained not *khayran* (*desirables/worthiness/goodness/possessions*); and sufficed Allah the believers the fight; and [was] Allah Strong, Mighty.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ  
يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ  
الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٤١﴾

26. And descended [He] whom<sup>r</sup> they<sup>z</sup> backed them of

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ

<sup>3568</sup> The word “يُغْشَى” has several meanings, among them: (1) *being overlaid* and (2) *overcome by fainting*! In this great *Ayah* both meaning could apply! And when death overlays anyone surely they faint!

<sup>3569</sup> The word “بَادُونَ” could be (1) *plural* for “بَاد” see *أحمد الحلبي*، *الذر المصون*، i.e. *desert-wanderers*; or (2) *desert-dwellers*! See *اللسان*!

<sup>3570</sup> See the *Lexicon* attached to this Translation for “*naba'a*!”

<sup>3571</sup> That is they would have fought *half-heartedly* (littlest) or *symbolic fight only*, *stoning and arrow-throwing*!

<sup>3572</sup> The word “أُسْوَةٌ” = “pattern” in Arabic is a *feminine* gender, so to feminize “pattern” it is: “pattern\*”!

<sup>3573</sup> That is fearing, His punishment and earnestly seeking His forgiveness and mercy!

<sup>3574</sup> That is *vis-à-vis* what they covenanted Allah!

<sup>3575</sup> The word “نَحْبٌ” has *many* meanings, among them: “*life-term in*, i.e. *length of time for the person in reference*!”

<sup>3576</sup> The word “تَبْدِيلًا” is an *infinite noun construct*, meaning *any, surely, definitively*! Hence, *surely* is prefixed!

the book's folk <sup>w</sup> from their *ssayassey* (*strongholds- /fortresses*) and cast [He] in their hearts the dread; a team you<sup>z</sup> kill and a team you<sup>z</sup> captivate.

الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٣٦﴾

27. And [He] bequeathed you <sup>b</sup> their land <sup>w</sup> and their homes <sup>w</sup> and their possessions and a land <sup>w</sup> not you<sup>z</sup> stepped it <sup>w</sup> (*i.e. earlier*); and [was] Allah over everything Omnipotent.

وَأَوْرَثَكُمُ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٣٧﴾

28. O, you the Prophet let-say [you<sup>s</sup>] to your<sup>t</sup> spouses: *en* (*if*) were-you <sup>y</sup> <sup>m3577</sup> wanting-she <sup>y</sup> <sup>m</sup> the life <sup>w</sup> (*of*) the world <sup>w</sup> and its <sup>w</sup> adornment, <sup>w</sup> then let-come-you <sup>y</sup> <sup>m</sup> *omatteao* ([I]let-you<sup>y</sup> <sup>m</sup> *relish the transitory worldly delights*) and [I] release you<sup>y</sup> <sup>m</sup> a beautiful release.

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا فَمَتَّعْتُكُمْ بِمَا كُنْتُمْ تَمْتَعُونَ وَأَسْرَحْتُكُمْ سَرَاحًا جَمِيلًا ﴿٣٨﴾

29. And *en* (*if*) were-she <sup>y</sup> <sup>m</sup> wanting-she <sup>y</sup> <sup>m</sup> Allah and His messenger and the home <sup>w</sup> (*of*) the Hereafter <sup>w</sup> then verily Allah prepared for the she-benefactors of you<sup>y</sup> <sup>m</sup> a great remuneration.

وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٣٩﴾

30. O, the Prophet's women/wives: whoever *yaátee* (*commits/ comes*) of you<sup>y</sup> <sup>m</sup> by a profanity <sup>w3578</sup> evident <sup>w3579</sup> (*to be*) doubled for her the torment twain double; and [was] *tha'leka* (*be-that-afar-it/ that*) on Allah easy.

يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُمُ بِفَاحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٤٠﴾

31. And whoever *yaghnut<sup>x</sup>* (*devotedly obeys/ submits*) <sup>x</sup> of you<sup>y</sup> <sup>m</sup> for Allah and His Messenger and works-she <sup>y</sup> righteously, We accord her, her remuneration twice and We prepared for her a *rez'qan<sup>x</sup>* (*provision/ victuals for sustenance*) <sup>x</sup> - *kareeman<sup>3580</sup>* (*bounteous/ ennobling/ and of multiple uses/ effects*).

وَمَنْ يَقْنُتْ مِنْكُمُ اللَّهَ وَرَسُولَهُ وَتَعْمَلْ صَالِحًا نُؤْتْهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٤١﴾

32. O, the Prophet's women/wives you<sup>y</sup> <sup>m</sup> (*are*) not like an *ahaden<sup>3581</sup>* (*any-one*) of the women, *en* (*if*) *ettagayttonna* (*you<sup>y</sup> <sup>m</sup> reverentially guarded not to displease Allah*) then let-soften <sup>y</sup> <sup>m3582</sup> not [you<sup>y</sup> <sup>m</sup>] by the say, then covets who <sup>x</sup> [be] (*has*) in his heart an illness <sup>3583</sup>; and let-say <sup>y</sup> <sup>m</sup> [you<sup>y</sup> <sup>m</sup>] a say *ma'aroofan* (*popularly acceptable and not Sharey'ah*)

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ أَتَقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ

<sup>3577</sup> The "كُنْتُنَّ" in "ت" is "إِسْمُ كَانٍ" hence it's to be *shown*, as it's *not* as a hidden pronoun, as might be thought of by first glance! See إعراب القرآن، لمحمود صافي!

<sup>3578</sup> The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some-times the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context!

<sup>3579</sup> The word "مُبَيَّنَةٍ" = "ظاهرة متبينة" = "evident" = "obvious, apparent!" For "مُبَيَّنَةٍ" see اللسان!

<sup>3580</sup> The word "kareem" = "كريم" is a *subjective, singular, masculine noun*! It has *no* exact English equivalent, as explained in length in footnote 27 of the *Introduction*! Summarily it means *bounteous and of multiple uses*!

<sup>3581</sup> See the *Lexicon* attached to this *Translation* regarding "أحد"

<sup>3582</sup> The word "خضع" in "تخضعن" denotes *many* meanings, such as "*succumb*" or "soften," relevant in a context such as here is "*soften*!"

<sup>3583</sup> The word "illness" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

*disapproved maxim).*

33. And *qarna* (let-repose-coolly [you<sup>y m</sup>] in your<sup>y m</sup> houses<sup>w</sup> and let-nottabarrojna<sup>3584</sup> (flaunt-embellishment [you<sup>y m</sup>]) *tabarroja* (of) the *jabeleyyatey*<sup>3585</sup> (acting ignorantly or incorrectly/ or by rule of pre-Islamic era)<sup>w</sup> the first<sup>w</sup>; and a *qemna*<sup>3586</sup> (let-you<sup>y m</sup> up/ sustain<sup>y</sup> the prescribed obligations of) the Prayer<sup>w</sup> and *aa'teyna* (let-accord you<sup>y m</sup>) the *Zakata*<sup>3587</sup> (prescribed percentage of personal possessions)<sup>w</sup> and let-obey<sup>ym</sup> [you<sup>y m</sup>] Allah and His Messenger; verily only wants Allah to undo a'n (off) you<sup>b</sup> the *rejsa*<sup>x</sup> (filth-/ anathema)<sup>x</sup>, O the House's folk<sup>w</sup>, and to purge you<sup>b</sup> *tatt'heran* (utter-purging).

34. And let-remember you<sup>ym</sup> what (is being/ to be) recited in your<sup>ym</sup> houses<sup>w</sup> of Allah's *Aya'te*<sup>w</sup> (Qur'anic statements) and the *hekma'tey*<sup>3588</sup> (wisdom)<sup>3589</sup>; verily Allah [was] *Lateefan*<sup>3590</sup> (fine/ subtle/ gentle/ and protector) Proficient.

35. Verily the he-Muslims and the she-Muslims and the he-believers and the she-believers and the *qa'neteena* (he: devotedly obeyers/ submitters) and the *qa'neta'te* (she: devotedly-obeyers/ submitters) and the *ssa'dequeena* (he-they always truth enforcers) and the *ssa'deqa'te* (she-they-always-truth-enforcers) and the *ssa'bereena* (they who endure patience) and the *ssa'bera'te* (she-they who endure patience), and the *kha'she'een*<sup>3591</sup> (who: totally subdued their body, sight and sound, bow in the Prayer) and the *she-kha'she'eena* and the he-almsgivers and the she-almsgivers and the *ssa'emeena* (he-they-fasting) and the *ssa'ema'te* (she-they-fasting) and the he-keepers-up<sup>3592</sup> (of) their *foroja* (orifices/ private-parts) and the she-keepers-up (of their *foroja*) and the he-rememberers (of) Allah multitudinously and the she-rememberers (of Allah multitudinously), prepared Allah for them forgiveness<sup>w</sup> and great remuneration.

36. And neither [was] for a he-believer and nor [too for]

مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٣﴾

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ  
تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ  
الصَّلَاةَ وَآتِينَ الزَّكَاةَ  
وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ  
اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ  
أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٤﴾

وَأَذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ  
مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ  
اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٥﴾

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ  
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ  
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ  
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ  
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ  
وَالصَّائِمِينَ وَالصَّائِمَاتِ  
وَالْحَافِظِينَ فُرُوجَهُمْ  
وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ  
كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ  
مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٦﴾

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا

3584 The word “التبرَّج” means displayed the beauty of the face after beautifying it! Or displaying the physical features that attract attention! See التاج!

3585 The word “جاهلية” = “jabeleyyatey” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the “jabeleyyatey” is acting ignorantly or incorrectly, or by rule of pre-Islamic era!

3586 That is you<sup>ym</sup> up/ sustain/ maintain all the rituals necessary!

3587 See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications!

3588 See the *Lexicon* attached to this Translation for “hekma”

3589 Ibid!

3590 The word “لطيف” = “رفيق” in “لطيفاً” in concrete (material) terms it means: fine and in abstract terms, it means: subtle or gentle or both! See البصائر! “لطيفاً” ascribed to Allah, becomes one Allah’s most beautiful attributive names, which denotes protection in addition to fineness, subtlety, and gentleness! I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection! Hence, the only available resort is transliteration and parenthetical explanation!

3591 The word “خاشعين” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it per se! The word “خشوع” in “خاشعين” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior! However, “خشوع” denotes submission or subduing of sight and sound as well! So “الخاشعين” are those who had totally subdued their body, sight and sound! Also some time “الخاشعين” = they who bow in the Prayer! See البصائر and اللسان!

3592 The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)!” (Emphasis is added)!



a she-believer, if judged Allah and His Messenger a matter, to be for them the [choice-she<sup>y</sup>]<sup>3593</sup> of their matter; and whoever disobeys Allah and His Messenger then *qad* (already and affirmatively) [he] strayed, a stray manifest.

37. Andedha (when/whereas) [you<sup>s</sup>] say to whom<sup>r</sup> an'ama<sup>3594</sup> (graced bounteously and ennoblingly the most desirable and delighting boons of) Allah on him and an'ama you<sup>g</sup> on him: ettaqey (let-reverentially guard [you<sup>s</sup>] not to displease) Allah; and [you<sup>s</sup>] conceal in your<sup>t</sup> self<sup>w</sup> (that) which<sup>a</sup> Allah (is) its<sup>x</sup> discloser; and takhsba (reverently-fear [you<sup>s</sup>]) the mankind and Allah (is) righter<sup>3595</sup> to [you<sup>s</sup>] takhsba Him; so lamma (when/whence) consummated Zaydon of herawattaran<sup>3596</sup> (wishful-need) We wedded you<sup>g</sup> her, to not be on the believers a constraint<sup>3597</sup> in their ad'eya<sup>3598</sup> (adopted sons') wives when they<sup>z</sup> consummated of them<sup>y</sup> a wattaran; and [was] Allah's command mafoolan<sup>3599</sup> (that which is inevitably done/ fulfilled).

38. Not [was] on the Prophet of a constraint<sup>3600</sup> in what decreed Allah for him; Allah's dispensation<sup>w</sup> in whom<sup>r</sup> ceded they<sup>z</sup> of before; and [was] Allah's command a fate mugdooran (fated/ already predeterminedly fated).

39. Who<sup>r</sup> communicate they<sup>z</sup> Allah's messages<sup>w</sup> and yakhsba (they<sup>z</sup> reverentially-fear) Him and not yakhsba they<sup>z</sup> an abadan<sup>3601</sup> (a lone/ any-one) except Allah, and sufficed by Allah Haseeban (Meticulous Reckoner).

40. Not[was] Mohammad a father for an abaden (a lone/ any-one) of your<sup>n</sup> men; [and,] but Allah's messenger and the prophets' seal/terminus<sup>3602</sup>; and [was] Allah by every-thing Omniscient.

41. O you, who<sup>r</sup> they<sup>z</sup> believed: let-remember you<sup>z</sup> Allah a multitudinous remembrance.

قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٧﴾

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتُخْشِي النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٨﴾

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٩﴾

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٤٠﴾

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ

<sup>3593</sup> The word is “خِيَرَةُ” translated as “choice-she,” feminized! Clearly “choice” in English is *neutral*, and in Arabic could be *masculine* or *feminine*, as such femininity is “مَجَازِي”=figurative! However, the word “خِيَرَةُ” is “مَصْدَر” = “infinitive noun,” used for strengthening or intensity! So, here it is specified as *feminine* for the infinitive noun, most probably for intensity!

<sup>3594</sup> See the *Lexicon* attached to this Translation for the word “أَنْعَمَ”

<sup>3595</sup> The word “righter” is a comparative adjective of “right,” see Merriam Webster’s Dictionary! And “أَحَقُّ” = “righter” as an adjective comparative!

<sup>3596</sup> The word “وَطَرٌ” means a wish concerning a need!

<sup>3597</sup> The word “حَرَجٌ” = “أَضِيقُ الضِّيقَ,” see “اللسان,” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حَرَجٌ” = constraint that is there is practically nothing narrower than that space between the two sheets of paper! Also, “حَرَجٌ” could mean “sin!”

<sup>3598</sup> See footnote 4384 regarding ad'eya=adopted-sons!

<sup>3599</sup> The word “mafoolan”=“مَفْعُولًا” is an objective, singular masculine noun, for which there is no English equivalent!

<sup>3600</sup> See footnote 4432 above regarding “constraint!”

<sup>3601</sup> See the *Lexicon* attached to this Translation for “أَحَدٌ”

<sup>3602</sup> That is hermetical closure and irrevocable terminus, i.e. he is the final or last/consummator of the Prophets! This is what the Arabic tongue expression means, i.e. what the Arabs understand “خَاتَمُ النَّبِيِّينَ”=“the Prophets' seal/terminus” to mean! And one must remember that The Qur'an is: “Qur'an Arabic,” per Ayah (Surah 12:2), and “while this (the diction of The Qur'an is) a tongue Arabic manifest!” (s16:103)! So to take the word “خَاتَمٌ” by itself, to mean “ring” as some seem to do, could not be furthest from the truth and the right!

42. And <i>sabbe'ho</i> <sup>3603</sup> (let-say [you <sup>f</sup> ]: <i>subhana Allah</i> ) (to) Him <i>bukratan</i> <sup>3604</sup> (early dawn) <sup>w</sup> and <i>asseylan</i> <sup>3605</sup> (late afternoon).	ذَكَرًا كَثِيرًا ﴿١١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿١٢﴾ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿١٣﴾
43. He Who prays <sup>3606</sup> on you <sup>b</sup> and His angels [pray they <sup>z</sup> on you <sup>b</sup> too], to exit you <sup>b</sup> from the darknesses <sup>w</sup> to the illumination <sup>x</sup> ; and [He] [was] by the believers, <i>Raheeman</i> (multitudinous mercy Giver).	تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿١٤﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿١٥﴾
44. Their greeting <sup>w</sup> day <i>yalqawnabo</i> (they <sup>z</sup> meet Him) (is) peace; and [He] prepared for them a remuneration- <i>kareeman</i> (bounteous, ennobling and of multiple uses/ effects).	وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ﴿١٦﴾ وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿١٧﴾
45. O, you the Prophet, verily We sent you <sup>g</sup> a witnesser-/testifier and a <i>mubashsheran</i> <sup>3607</sup> (iterative teller of pleasant tiding) and <i>na'theeran</i> (iterative warner).	وَلَا تَطْعَمِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعِ أَذْنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٨﴾
46. And an inviter to Allah by His leave and a lamp illuminator.	يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿١٩﴾
47. And <i>bashshere</i> <sup>3608</sup> (let-tell pleasant tidings [you <sup>s</sup> ]) the believers that surely for them from Allah a munificence big.	يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ
48. And let-not obey [you <sup>s</sup> ] the disbelievers and the hypocrites; and let-forsake [you <sup>s</sup> ] their annoyance and let-trust [you <sup>s</sup> ] on Allah; and sufficed by Allah a Custodian.	
49. O you who <sup>r</sup> believed they <sup>z</sup> if married you <sup>c</sup> the she-believers, afterwards divorced them <sup>y</sup> you <sup>c</sup> of before that <i>tamaso</i> (you <sup>z</sup> touch/come-on to/have sexual relation with) them <sup>y</sup> then not for you <sup>b</sup> on them <sup>y</sup> of an <i>eddaten</i> <sup>3609</sup> (the <i>Share'yah</i> prescribed waiting period for a woman before remarrying after being widowed or divorced) <sup>w</sup> that you <sup>z</sup> count it <sup>w</sup> (as <i>edda'ten</i> ); so <i>mattey'ao</i> <sup>3610</sup> (let-you <sup>z</sup> relish the transitory worldly delights) them <sup>y</sup> and let-release them <sup>y</sup> you <sup>z</sup> a beautiful release.	
50. O, you the Prophet, verily We legitimated for you <sup>g</sup> your <sup>t</sup> wives whom <sup>v</sup> <i>aa'tayta</i> (you <sup>g</sup> accorded) their <sup>y</sup> remunerations and what possessed your <sup>t</sup> right-hand <sup>w</sup> of what Allah <i>afa'a</i> <sup>3611</sup> (entitled easy-booty) on you; <sup>g</sup> and your <sup>t</sup> paternal uncle's daughters and your <sup>t</sup> paternal aunt's daughter, and your <sup>t</sup> maternal uncle's daughters	

<sup>3603</sup> The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

<sup>3604</sup> The word “*bukratan*,” literally means the time between *Fajr* (early dawn) Prayer and sunrise!

<sup>3605</sup> The word “*aseyla*,” literally means the time from *noon* to *sunset* or from *Asr* (late afternoon) Prayer to sunset!

<sup>3606</sup> Qur'an commentators say that *Allah's prayer* on the people means He *spread good remembrance* of you among His angels! Or prayer from Allah is His *mercy on and contentment towards* the Prophet! Prayer from the angels is invocation and seeking forgiveness for the Prophet!

<sup>3607</sup> See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubashsheran*=إِبَشَّرَ\يُبَشِّرُ\مُبَشِّرٌ

<sup>3608</sup> Ibid!

<sup>3609</sup> The word “*eddal*” means the *Share'yah* prescribed waiting period of a given number of days or months for a woman before she can remarry after being widowed or divorced!

<sup>3610</sup> The word “*mattey'oohunna*” means give the divorcee what will delight them of an offer or wealth, depending upon how well off or poor the man is!

<sup>3611</sup> The word “*أفاء*” means “*entitled easy-booty*,” i.e. He drove your way booty free of hardship! See *الراغب*!



and your<sup>t</sup> maternal aunt's daughters who<sup>v</sup> emigrated- they<sup>y m</sup> with you<sup>g</sup>; and a woman she-believer, *en* (if) granted-she<sup>y</sup> her-self<sup>w</sup> for the Prophet, *en* the Prophet wanted to *yastan'keba* (accept-granting-of-marrying) her purely for you<sup>g</sup> of lesser than/without<sup>3612</sup> the believers; *qad* (already and affirmatively) We knew what We decreed on them in their wives and what possessed their *aymano* (right-hands)<sup>w</sup> in-order not to be on you<sup>g</sup> a constraint<sup>3613</sup>; and [was] Allah *Ghafooran* (iterative Forgiver), *Raheeman* (iterative mercy Giver).

خَلَلْتِكَ الَّتِي هَاجَرْنَ مَعَكَ  
وَأَمْرًا مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا  
لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا  
خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ  
قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي  
أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ  
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ  
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٣٦﴾

51. [You<sup>s</sup>] defer whom<sup>p</sup> [you<sup>s</sup>] will of them<sup>y</sup> and [you<sup>s</sup>] lodge/retreat to you<sup>g</sup> whom<sup>p</sup> [you<sup>s</sup>] will; and whom<sup>p</sup> *ebtaghayta*<sup>3614</sup> (earnestly-quested you<sup>g</sup>) of whom<sup>p</sup> isolated you<sup>g</sup> then no sin<sup>3615</sup> (is) on you<sup>g</sup>; *tha'leka* (be-that-afar-it/ that) (is) closer to *taqarra* (cool<sup>w</sup> eyes)<sup>3616</sup> (of) their<sup>y</sup> and not sadden-they<sup>y</sup> and (would) delight-they<sup>y</sup> by what *aa'tayta-hunna* (you<sup>g</sup> accorded them<sup>y</sup>) [all-them<sup>y</sup>]; and [was] Allah Omniscient Forbearer.

تَرْجِي مَنْ تَشَاءُ مِنْهُمْ وَيَتَوَى  
إِلَيْكَ مَنْ تَشَاءُ وَمَنْ أَتَتْغَيْتِ  
مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ  
ذَلِكَ أَذْنَى أَنْ تَقْرَءَ أَعْيُنُهُمْ وَلَا  
تَحْزِنَ وَيَرْضَيْنَ بِمَا ءَاتَيْتَهُنَّ  
كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ  
وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٣٧﴾

52. (The Right) not legitimates for you<sup>g</sup> the women from after; and neither that [you<sup>s</sup>] substitute by them<sup>y</sup> of wives and albeit charmed you<sup>g</sup> *husna* (beauty/ desirableness and delightfulness) them<sup>y</sup> except what possessed your<sup>t</sup> *yameno* (right-hand)<sup>w</sup>; and [was] Allah over everything *Ra'qeeban* (Watcher/ Observer).

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ  
وَلَا أَنْ تَبْدَلَ مِنْ أَزْوَاجٍ وَلَوْ  
أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ  
يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ  
رَقِيبًا ﴿٣٨﴾

53. O, you who<sup>r</sup> believed they<sup>z</sup> let-not enter you<sup>z</sup> the Prophet's houses, except that (to be) permitted for you<sup>b</sup> to a *tta'aamen*<sup>x</sup> (wheat/ edible/ food-grains)<sup>x</sup> other than awaiting you<sup>z</sup> its<sup>x</sup> *ena* (preparation/ readiness); [and,] but if (to be/ being) invited you<sup>c</sup> so let-enter you<sup>z</sup>; then *edha* (when) *tta'ema* (ingested) you<sup>c</sup> then let-disperse you<sup>z</sup> and not *musta'anesa* (sociability-seekers) you<sup>z</sup> for a *hadeethen* (conversation among you<sup>z</sup>/ or possibly learning of a statement/ action by the Prophet, *SAWS*); verily *tha'lekum* (be-afar-collective-you/ that) [was] annoying the Prophet so *yasta'hey* ([he] feels-discomfort) from you<sup>b</sup>; and Allah *yasta'hey* not from the right; and when you<sup>c</sup> ask them<sup>y</sup> *mata'an*<sup>3617</sup> (furnishing/ chattel/ things for utility) then let-ask them<sup>y</sup> you<sup>z</sup> from beyond a *heja'ben* (veil-/ shroud); *tha'lekum* (is) *att'haro* (more purging) for your<sup>n</sup> hearts and their<sup>y</sup> hearts<sup>w</sup>; and not [was] for you<sup>b</sup> to

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا  
تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ  
يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ  
نَظَرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ  
فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا  
وَلَا مُسْتَنْسِينَ لِحَدِيثٍ إِنَّ ذَلِكَ  
كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِ  
مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِ مِنْ  
الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا  
فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ  
ذَلِكَمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ  
وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا  
رَسُولَ اللَّهِ وَلَا أَنْ تُنْكَحُوا

<sup>3612</sup> The expression “مِنْ دُونِ” means “from lesser than” or “from without!”

<sup>3613</sup> See footnote 4432 above regarding *constraint*!

<sup>3614</sup> The word “إِبْتَغَيْتِ” = “طَلَبْتُ حَثِيثًا” meaning: *earnestly quested*!

<sup>3615</sup> See the *Lexicon* attached to this Translation for the meaning of the word “جُنَاحٌ” figuratively taken to symbolize the *sin*! So, no “جُنَاحٌ” = no *sin*!

<sup>3616</sup> The *Qur'anic* statement “تَقَرَّأَعْيُنُهُنَّ” is rather lofty and elegant Arabic tongue expression, meaning the eyes' tears have “cooled,” and ceased to flow and became quiet and still, rejoicing for what it saw! In other word: the one with such eyes became rather happy and pleased!

<sup>3617</sup> The word “مَتَاعٌ” = “mata'an” has many meanings, among them: *furnishings, chattel, things for utility*! See the *Lexicon* attached to this Translation for more elaboration!

annoy Allah's Messenger and let-not marry you<sup>z</sup> his wives from after him ever; verily *tha'lekum* [was] *enda* (by munificence of/by Rule of) Allah great.

أَزْوَاجَهُمْ بِعَدَمِهِ أَبَدًا إِنَّ ذَلِكَ  
كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٣٦٨﴾

54. *En(if)* you<sup>z</sup> disclose/flash a thing or you<sup>z</sup> conceal it<sup>x</sup> then verily Allah [was] by every-thing Omniscient.

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ  
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٦٩﴾

55. No *jonaba*<sup>3618</sup> (*sin*) (*is*) on them<sup>y</sup>: in their<sup>y</sup> fathers and nor their<sup>y</sup> sons and nor their<sup>y</sup> brothers and nor their<sup>y</sup> brothers' sons and nor their<sup>y</sup> sisters' sons and nor their<sup>y</sup> women and nor what possessed<sup>w</sup> their<sup>y</sup> *aymano* (*right-hands/slaves*)<sup>w</sup>, and *ettaqeyna* ([*let-you<sup>y</sup>*] reverentially guard against the displeasure of) Allah; verily Allah [was] over everything *sha'heedan* (*iterative witness*).

لَا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ وَلَا  
أَبْنَائِهِمْ وَلَا إِخْوَانِهِمْ وَلَا أَبْنَاءَ  
إِخْوَانِهِمْ وَلَا أَبْنَاءَ أَخَوَاتِهِمْ وَلَا  
نِسَائِهِمْ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ  
وَأَتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ  
عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٧٠﴾

56. Verily Allah and His angels pray<sup>3619</sup> they<sup>z</sup> on the Prophet; O you who<sup>t</sup> believed they<sup>z</sup> let-pray you<sup>z</sup> on him and *salleymo* (*let-say you<sup>z</sup>*: "peace be on him" and let-submit you<sup>z</sup> to him)<sup>3620</sup> *tasleman*<sup>3621</sup> (*absolute submission*).

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى  
النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا  
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٣٧١﴾

57. Verily who<sup>t</sup> annoy they<sup>z</sup> Allah and His Messenger cursed them Allah in the world<sup>w</sup> and the Hereafter<sup>w</sup>; and [He] prepared for them a torment, humiliative.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ  
لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ  
وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٣٧٢﴾

58. And who<sup>t</sup> annoy they<sup>z</sup> the he-believers and the she-believers by other than what *ektasaboa*<sup>3622</sup> (*reciprocally earned they<sup>z</sup>*) so *qad* (*already and affirmatively*) they<sup>z</sup> encumbered a calumny and a sin manifest.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ بَغْيًا مَا أَكْتَسَبُوا فَقَدِ  
أَحْتَمَلُوا بُهْتَنًا وَإِثْمًا مُبِينًا ﴿٣٧٣﴾

59. O, you the Prophet: let-say [*you<sup>s</sup>*] for your<sup>t</sup> wives and your<sup>t</sup> daughters and the believers' women (*to*) nigh<sup>3623</sup> they<sup>z</sup> on them<sup>y</sup> of *jalabeebunna*<sup>3624</sup> (*their<sup>y</sup> body covers*); *tha'leka* (*he-that-afar-it/thai*) (*is*) nigher to (*be*) known-they<sup>y</sup> so not (*to be*) annoyed they<sup>y</sup>; and [was] Allah *Gha-*

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ  
وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ  
مِنْ جَلْبِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ  
فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا  
رَحِيمًا ﴿٣٧٤﴾

<sup>3618</sup> See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no "جناح" = no sin!

<sup>3619</sup> Qur'an commentators say that *Allah's prayer* on the people means He *spread good remembrance* of you among His angels! Or prayer from Allah is His *mercy on and contentment towards* the Prophet! Prayer from the angels is invocation and seeking forgiveness for the Prophet!

<sup>3620</sup> The word "سَلِّمُوا" conveys *double* meanings: (1) you say: peace upon him; and (2) you submit to him! As the *Ayah* says: *إِسْلَمُوا تَسْلِيمًا وَ لَيْسَ سَلَمُوا سَلَامًا* Thus, "اتسليم" is the *infinitive* of submission, not *السلام*!

<sup>3621</sup> The word "تسليما" is an *infinitive* noun, thus to be so denoted by: *absolute*!

<sup>3622</sup> The word "اكتسبوا" rooted in "اكتسب" = "ليس فاعل أو تفاعل" hence "الإفتعال" = "spurious-reciprocity," not a genuine mutuality, as by *doing* and *redoing* the deed repetitively the *doer likes the deed* and the *deed likes the doer*, consequently the doer gets *accustomed* to the deed, making a consortium relation with the deed itself and giving rise to "الإفتعال" = "spurious-reciprocity!" Also, "اكتسبت" has *more* letters-construct implying *more* positive or negative meaning, in this case a negative one! Perhaps, and Allah knows best, that the "الاكتساب" if it happens *once*, it is *pardonable* but *more* than that it may not be!

<sup>3623</sup> The word "يدنين" from "دنا" = "اقرب" See *اللسان*! Thus, "يدنين" = "يقربن" that is "يرخين أو يسبلن" that is "near, ease, let fall, relax, amply broad, let fall dawn!" Qur'an commentators are *not* unanimous as to the exact and *specific* meaning of "يدنين" *per se*; but *linguistically* all agree that it means from "دنا" = "اقرب" They also agree that it means "يرخين" But from here they all go on to say different things!

<sup>3624</sup> The word "jalabeeb" is plural for a "jelbal" which is a *body cover* which is *larger* than a "kehemar" = (*head-kerchief*) and *smaller* than a "reda'a" = a *large cover*! See *اللسان*!

*fooran(iterative Forgiver), Raheeman(iterative mercy Giver).*

60. La'en (indeed if) not desisted the hypocrites and who<sup>r</sup> (are) in their hearts illness<sup>3625</sup> and the murjefoona (agitators spreading fallacies and tumults in society) in the city<sup>w</sup> surely assuredly<sup>3626</sup> nughrey (We allure/incite) you<sup>s</sup> by them; afterwards they<sup>z</sup> neighbor you<sup>s</sup> not in it<sup>w</sup> except a few/a little.

61. Malooneena<sup>3627</sup> (they who are accursed) wherever they<sup>z</sup> (are to be) grabbed<sup>3628</sup> taken they<sup>z</sup> and quttelo (iteratively had been killed they<sup>z</sup>) taq'tellan (utter killing)<sup>3629</sup>.

62. Allah's dispensation<sup>w</sup> in whom<sup>r</sup> ceded they<sup>z</sup> of before and never [you<sup>s</sup>] find for Allah's dispensation<sup>w</sup> an substitution<sup>x</sup>.

63. Ask you<sup>s</sup> the mankind a'n (regarding) The Hour<sup>w</sup>; let-say [you<sup>s</sup>]: verily only its<sup>w</sup> knowledge (is) enda (by munificence of/ by Rule of) Allah; and what yudrey<sup>3630</sup> (makes profoundly understand) you<sup>s</sup> la'alla (craving currently unavailable deed that/ perhaps) The Hour<sup>w</sup> [she] be<sup>w</sup> nighly<sup>x</sup>.

64. Verily Allah cursed the disbelievers and [He] prepared for them a Sa'era<sup>w</sup> (intensely kindling Fire)<sup>w</sup>.

65. Immortals they<sup>z</sup> (are) in it<sup>w</sup> forever, not find they<sup>z</sup> a wa'leyan (guardian/ally) and nor na'sseran (iterative succorer).

66. Day toqallabo (to be iteratively transposed) their faces in The Fire<sup>w</sup> they<sup>z</sup> say: yalaytana (O, for a longing that we) obeyed we Allah and we obeyed the Messenger.

67. And they<sup>z</sup> said: (O,) our Lord, verily we a'ta'ana (we obeyed) our masters and our bigs<sup>3631</sup>, so they<sup>z</sup> misled us the path.

68. (O,) our Lord: aa'tey (let-[You<sup>s</sup>] accord) them twain doubles of the torment and curse them a big curse.

69. O you who<sup>r</sup> believed they<sup>z</sup>: let-not be you<sup>z</sup> like who<sup>r</sup> annoyed they<sup>z</sup> Mosa (Moses) then absolved him Allah of what they<sup>z</sup> said; and [was] [he] enda (by munificence of/ by Rule of) Allah wajeehan (notable/ prestigious).

70 O you, who<sup>r</sup> believed they<sup>z</sup> ettaqo (let- reverentially guard you<sup>z</sup> not to displease) Allah and let-say you<sup>z</sup> a sound say.

لَيْنَ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾

مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا تَقْتِيلًا ﴿٦١﴾

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾

إِنَّ اللَّهَ لَعَنَ الْكُفْرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾

يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٦﴾

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا ﴿٦٧﴾

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

<sup>3625</sup> The word "illness" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

<sup>3626</sup> The "ل" in "لَنُغْرِيَنَّكَ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

<sup>3627</sup> The word "maloooneen" = is masculine, plural objective noun, "they that are cursed," nor English equivalent!

<sup>3628</sup> The word "ثُقِفُوا" rooted in "ثَقَفَ" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "ظفر به", "صادف", "met" and "sighted" as you cannot grab without "sighting" and "meeting"! I chose "grabbed" as it obviously includes "met" and "sighted"!

<sup>3629</sup> The word "تَقْتِيلًا" is "مفعول مطلق" = "مصدر" = "objective compliment" = "infinitive noun," i.e. intensifying the action of its verb, hence "utter" is prefixed for such an intensification of killing! See اعراب القرآن، لمحمود صافي!!!

<sup>3630</sup> The word "تُدْرِي" is from "دراية" which is far more reaching than the simple "knowledge," as "دراية" extends to having deep understanding of the subject matter!

<sup>3631</sup> The word "كُبَرَاءَنَا" means our bigs = individuals of outstanding importance or power, i.e. community-dignitaries!



71. [He] mends for you<sup>b</sup> your<sup>n</sup> works and [He] forgives for you<sup>b</sup> your<sup>n</sup> offenses; and whoever [he] obeys Allah and His Messenger then *qad* (*already and affirmatively*) [he] won a great win.

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

72. Verily We *aradhbna* (*We offered*) the *amanata*<sup>w</sup> (*responsibility/duty/ trust*)<sup>w</sup> on the Heavens<sup>w</sup> and the Earth<sup>w</sup> and the mountains<sup>x</sup> then *abayna*<sup>w3632</sup> (*they<sup>y</sup> categorically-refused*) to bear<sup>y</sup> it<sup>w</sup> and disquieted<sup>y</sup> [*they<sup>y</sup>*] from it<sup>w</sup>; and bore it<sup>w</sup> the mankind; verily he [was] *dhalomon*<sup>3633</sup> (*iterative injustice-doer*), *jaholan*<sup>3634</sup> (*he who iteratively acts: ignorantly or incorrectly*).

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

73. To torment Allah the he-hypocrite and the she-hypocrites and the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) and the *mushreka'te* (*she-they who partner deities with Allah/she-polytheists*) and relents Allah on the he-believers and the she-believers; and [was] Allah *Ghafooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*).

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾

<sup>3632</sup> The word *abayna*= “أَبَيْنَ” means *categorically (absolutely, without exception) refused*, i.e. *not* just simply refused!

<sup>3633</sup> See the *Lexicon* attached to this Translation for “ظالم”=“ظَلُوم”=“ظَالِم”=“iterative injustice-doer” and “أظلم”=“wronger!”

<sup>3634</sup> The word “جَهُولًا”=“*jaholan*” is rooted in “جَهْلٌ” meaning: he who *iteratively acts: ignorantly or incorrectly!*